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Kensington, Philadelphia

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The 60th
ANNIVERSARY SOUVENIR
of his Rectorship.

MARCH 6th, 1932.

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Church of the Good Shepherd

Kensington, Philadelphia

This booklet is issued as a souvenir of the Rector's Anniversary. It is made possible through the liberality of the advertisers, and we bespeak for them the patronage of all our parishioners and the friends into whose hands it may come.

ROLL OF HONOR OF THE PARISH

The Rev. Messrs. Harrigan, David A. Sanford, Dr. George M. Christian, Edgar Cope, William R. Scott, Harry O. Jones, Harry S. Ruth, William T. Metz, Albert H. Holt, Leonard Hursh, Mr. J. Scott Dawkins died while a postulant. Rev. Edwin J. Humes.

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7.30 P. M. Evensong and sermon.

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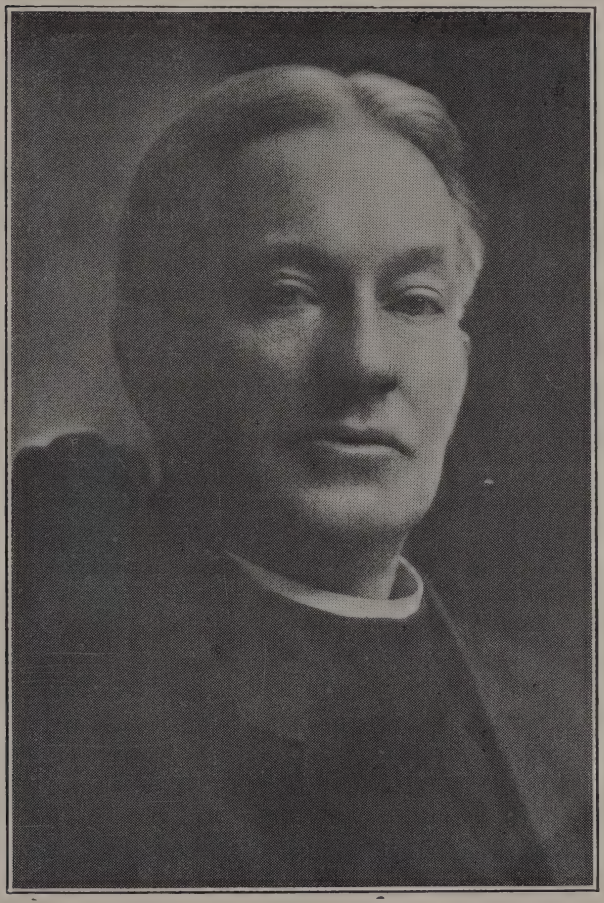

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OUR CHOIR

This is the oldest vested choir north of Market St., and will be 48 years old at Easter. Mr. Longshore's last anniversary in September as organist was his 44th. All the choristers give their services voluntarily.

THE PARISH

Our parish was admitted into union with the Diocesan Convention in 1869, and it celebrated its 60th anniversary in May, 1929.

THE RECTOR

He graduated at the Philadelphia Divinity School in June, 1870, was ordained Deacon in St. Mary's Church, Burlington, N. J., by Bishop Odenheimer, July 28th, 1870, became Rector of St. John's Church, Camden, N. J., the following Sunday. The church was destroyed by fire on Christmas Day, 1870, and when the present stone church was ready for occupancy, the Rector was advanced to the Priesthood by the same Bishop, December 3rd, 1871. He left Camden, and officiated for three months in St. Clement's Church, Wilkes-Barre, Pa. On February 12th, 1872, he and Mrs. Emma J. Whiting were married in St. Stephen's Church, Beverly, N. J., by the Rev. Dr. Foggo, rector of old Christ Church, Philadelphia, in which Dr. Goodfellow had been confirmed. Two weeks after his marriage on the first Sunday in March, 1872, he began his work in Kensington in a hall as Rector of the Church of the Good Shepherd. The membership was 23, and they had $300 for the erection of a church edifice. In three months the hall had to be vacated, a lot was purchased for $7000 @ 6 per cent. and a frame chapel was erected at a cost of about $4000. Forty-two years ago it was removed to the rear of the lot at a cost of $1000, and the present stone church took its place. Two years later the latter was consecrated by Bishop Whitaker when 40 clergymen were present. About 18 years ago the frame

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chapel was demolished to make room for our present parish house, and it was opened without any debt. It would cost about $60,000 to erect it today. A little while before it was erected the late Isaac Schlichter, who had been a generous vestryman for 30 years, purchased the property next to the church, which was a machine shop, for $5,000, tore down the front building, remodeled the three story building in the rear and presented it to the Church.

Thirty-seven years ago the rectory at 2353 East Cumberland St. was purchased for $5,000, and improvements were made in it at a cost of $1375. In February 1926, the Church purchased the house next to the church for $6,500. For more than 39 years the Rector has been the General Secretary of the Free and Open Church Association which now reports that all the churches in our Communion are free in 40 of the Dioceses, and for four years he was the Dean of the North Philadelphia Convocation.

Degree Conferred on the Rector

On June 5th, 1930, the Philadelphia Divinity School conferred on the Rector the Degree of Doctor of Divinity in recognition of the 58th year of his rectorship and as the longest rector in the Church in one parish.

Finances for 1931

The total receipts for the year were $4963.08. All the property of the parish is without debt, and there is an Endowment Fund of about $30,000.

The Rector's Official Acts

During his entire incumbency there were 2932 baptims, 1475 confirmees, 1005 marriages; burials 2259.

For 46 years he has published monthly, except during the summer months, a parish paper called The Parish Churchman.

How Our Church Is Supported

Are you a regular weekly or monthly contributor to the income of the parish through the envelope system? Do not hesitate to become such because you feel that you can give so little that it is not worth while. It IS worth while to assist us in carrying out a plan which is necessary to the support of the parish. So give according "as God prospers you," be it much or little. Please ask Mr. Longshore for weekly or monthly envelopes.

Cumulative Endowment Fund

Let every member of the parish have part in an endowment in the Church, to which he is to give small amounts

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at the time of special happenings, such as weddings, births, confirmations, or at any time when one would like to give vent to some unusual emotion. These are to continue though we may remove from the parish, and are to be considered additional to the regular weekly or monthly offerings. The names will be written in a booklet without the amount given and in this way their deeds are perpetuated. The money will be added to the Endowment Fund of the parish.

How does the Episcopal Church differ from other religious bodies? She differs from the Church of Rome in that she teaches nothing as an article of the Faith and necessary to be believed, but what may be clearly established by an appeal to Scripture or by the practice of the Primitive Church. She differs from the Protestant denominations in that she has preserved the Apostolic succession of the ministry which is essential to its integrity of the Church and the validity of the Sacraments; in that she has preserved the teaching of Christ and His Apostles whole and entire as held by the Church in primitive times.

Is the Church as old as the New Testament? Yes, older. The Church was in existence, taught the Faith and baptized thousands before a line of the New Testament was written.

Death of the Rector's Wife

His wife, Emma J. H. Goodfellow, entered into Paradise November 20th, 1928. Our beautiful chancel rail is in memory of her. May she rest in peace!

The Privilege of Public Worship

The Churchman is glad when it is said to him, "Let us go unto the house of the Lord." In recognition of all that God does for him — friends, health, protection, civilization, all about him—he would consider himself an utter ingrate to Heaven and as wanting in simple politeness, if he did not each week draw nigh to God's House, and there fall low on his knees before God's footstool and raise his heart in gratitude to the gracious Giver of all good gifts.

There are no rented pews in our Church. Worshippers are at liberty to sit where they choose.

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CHURCH NOMENCLATURE

It was a long time after the founding of the Church before any other than a territorial qualification was added to her name. She was simply the Church. Men spoke of the Church in Ephesus, in Corinth, at Rome, and even "the Church that is in his house." But as these provincial distinctions increased, and the Church in this or that province or city was more frequently spoken of, the word "Catholic" was adopted into ecclesiastical use, and the term "the Catholic Church" designated the whole Church, in distinction from the various territorial portions of the Church. It is precisely with the same purpose that the Convention of the whole Church in United States is called General, distinguishing it from conventions of portions of that Church, and the word "General" corresponds with "Catholic".

This use of the term Catholic was entirely legitimate and natural. The Church in Smyrna and the Church in Ephesus and in each and every portion of the known world constituted the Catholic Church. But the Catholic Church was not in any one of these places. It would not have occurred to any one to speak of the Catholic Church in Rome or in Laodicea, still less of the Roman Catholic Church, etc.

The Catholic Church was the universal Church, the whole Church. "Catholic" was not a part of the Church's name any more than "universal" or "whole" would be. It was simply an adjective, used to distinguish the whole from its part. It by no means implied that there was or could be any other than the one Church, or that Catholicity was a quality which could be shared unequally, so that one provincial Church or one man could be more Catholic than another provincial Church or another man.

The Nicene fathers, in their Creed, mentioned four attributes of the Church. They declared her to be One, to be Holy, to be Catholic, and to be Apostolic. Neither one nor all of these described the Church so fully that it or they could be considered the Church's name. She was all these because she was the Church, but she was much else besides.

In the face of all these facts, or rather with an utter ignorance of the Church's character and the Church's nomenclature, the Romish Church deliberately adopted a name at once sectarian and contradictory. It called itself Roman Catholic, even placing that name in the Tridentine Creed.

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CONFIRMATION

As every science has its principles, so has Christianity. Among those principles St. Paul reckons Confirmation (Heb. VI 1, 2). In these verses six things are enumerated; and as we value the other five, even so do we the sixth. And thus it was in the early Church. St. Paul, St. Peter and St. John all administered the rite—the laying on of hands with prayer. Even so to-day do their successors, the Apostles (now called Bishops,) of the latter Church. St. Philip preached and baptized, and St. Peter and St. John confirmed his converts. The Apostles were all at that time in Jerusalem; and they sent St. Peter and St. John to Samaria —40 miles away—to confirm St. Philip's baptized; and thus we see, the custom of confirming has the very fullest Apostolic authority and approval.

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With such as these he spends his days,
Or else he goes among his flock,
And oft he for his people prays,
That they may rest in Christ their Rock.
Lord, nourish them with heavenly food,
And set Thine eyes on them for good.

For him, your servant in the Lord,
Good people, pray. Be his renown
That rightly he divides the Word;
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Grant, Lord, in that great day that we
Together on Thy right hand be."

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May the blessing of God Almighty, the Father, the Son and the Holy Ghost rest upon us, and upon all our work and worship done in His Name. May He give us light to guide us, courage to support us, and love to unite us now and forevermore. Amen.

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